/203 cont./
221 in their dryness and cleanliness, are ideal dwelling sites. In the
361 course of the dry season and within a certain area, they migrate from sandbank to sandbank as each of them becomes exposed by the river, so that in this way they always have fresh, unspoiled, clean dwelling-sites. With the beginning of the rainy season the villages are moved back again to the higher initial sandbanks and finally to the high banks of the river (2).

2. This explains the many abandoned villages that one comes across everywhere.

/204/ These rainy-season villages, lying up on the campo, are often far from the river; in the case of the north horde, they lie in part in mountains and are therefore difficult to find. This and the practice that several dry-season villages live together in a campo village probably explain the small number of Karajá villages mentioned by Coudreau.

361 If the villages are permanently abandoned, the houses, the
356 poles of the mat walls and storage racks, the roasting grates, hearths, etc. are left standing; they very quickly disintegrate. Villages abandoned for a short time (for example, during trading expeditions) are made secure by closing the entrances of the houses with leaf walls. All the household equipment, such as pots, baskets, etc., is piled up at the sides and covered with large mats. In front of the houses, manioc stalks, tied in bundles of five or six pieces, are usually planted in the sand. Palm fronds are stuck into the ground all around for protection, and the whole is then tied together. For the rest, wild disorder prevails in such abandoned villages. Large pots lie about upside down, often protecting smaller ones underneath. Mortars, gourd vessels, and scraps of baskets lie about
[824] here and there, and everywhere there are large heaps of manioc remains, nut shells, turtle shells, and finally urucú fruits, without which no journey can be undertaken (see greeting painting /see pp.100 -104/).